UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

The Liberal Minister - - *John Malick*

Albert Einstein: Scientist and Seer - - - - - - - - - - *Leo Hirsch*

In Honor of Abraham Lincoln - - - - - - - - - - *Alfred Stiernotte*

A Message to Youth - - *Aurelio Ras*

The Ties That Bind - *Kenneth L. Patton*

Israel's Dreams - - - *Philip Schug*

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The Field

"The world is my country, to do good is my Religion."

UNESCO Fights for World Sanity

GORDON CAULFEILD

All of us are interested in seeing intelligence and reason and the human mind take over the guidance of human behavior. We realize that Unesco, as the supreme global intellectual organization of our time, can be a mighty power here. And so it is a keen pleasure to learn of *The Unesco Courier.*

Here monthly in this fine new paper the editor, S. M. Koffler, presents real evidence of Unesco's great world-wide fight to extend the reasoning power of the mind over societal conduct: Unesco's coordination of scientific groups and their vital knowledge services, illiteracy's challenge to film education in Africa, China's program of mass education and health and agriculture, how the compelling beauty of music becomes a weapon for world peace and international understanding, society's neglect of low-priced books as a medium of popular communication of facts and ideas, the four emergency regions for fundamental education in our world today, all this and so much more.

The type of high adventure that really matters is fascinatingly depicted: in illustrated accounts of a French expedition exploring the Upper Amazon, of an anthropological field survey of the culture of the Marbial Valley peoples of Haiti amidst all the lush tropic beauty of the West Indies, South America's Iquitos Conference creating the International Institute of the Hylean Amazon to explore and develop this strange and unknown region, and so on.

The pathetic appeal of the war orphans is particularized in the story of the little children of Pestalozzi Village in Switzerland.

Of special interest to us here is the article in the May issue calling for a "New Humanism" for our civilization, by Dr. Pedro Bosch-Gimpera, the head of Unesco's Philosophy and Humanities Section. And another on the necessity for the popularization of scientific knowledge.

(*Continued on page* 114)

UNITY

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EDITORIAL

It is self-evident that persons and communities should be protected from disease and epidemics by all available preventive measures. In varying degrees the units of government accept responsibility for this service, and in general physicians approve and cooperate. It is likewise self-evident that sick people should have such care and medical treatment as are necessary for their comfort and recovery. But in providing curative services, government and physicians have not yet been able to agree on workable plans. This impasse should be speedily broken. Government has a stake in, and a responsibility for, the health of its people. Physicians, who undergo long years of expensive training, have the right to adequate compensation. Both government and physicians have an obligation and a desire to maintain high standards of medical service. It should be possible for reasonable physicians and men of government to work out mutually satisfactory plans that would (1) preserve the physician and patient relationship, (2) put medical service within reach of all levels of society, (3) provide compensation that would induce an increasing number of competent persons to undergo the arduous training necessary for a medical career, and (4), above all, guarantee the maximum health of the nation. The way to do this in our society is by means of a system of universal health insurance. We have had sufficient successful experience with all kinds of insurance to know how to set up a workable and fiscally sound scheme that would cover all conceivable ailments. Premiums should be based on ability to pay and should be collected somewhat in the manner that income tax now is; and the government should pay the premium for those adjudged exempt from payment. The services provided should be the same for all without regard to the premium rate or the source of payment. Such a scheme is feasible and is long overdue. It would put an undue burden on no one and it would guarantee the doctor and the hospital reasonable fees. It would not be "socialized medicine" as that term is commonly used, and it should not be damned by such phrases. Thousands of persons are now covered by health and hospital insurance, and many doctors and hospitals collect fees from insurance sources. Plans that have worked so well for some could be made to work equally well for all. We need health evangelists to stir the people to the sin of needless pain, to the scandal of economic and social waste due to ill health, and to the crime of premature death. An aroused populace should demand of their representatives in Congress that the health problem of the nation be attacked immediately and a health insurance plan adopted promptly. Every day of delay is costly in terms of lost production, of reduced vitality of the nation, and of suffering and death.

Curtis W. Reese.

The Liberal Minister

JOHN MALICK

The liberal minister is a minority man. If he is less so than in Europe, he is still an outsider. He is one against the many in the field where thought is most fixed and feeling runs high. He is outside the theology and the current folkways, called morality, that it sanctions. This minority situation has become more so. The basic difficulty is a real one. The liberal minister's universe acts differently from that of religionists around him. At one time to be different in theology alone was more than enough for vocation. It was hazardous and criminal, and few could take it.

But the liberal minister is a minority man in other fields, and this is something else. He wanders far afield in all clergy proprieties. He is alert to hurt to his pews, his countrymen, and now to the world. Whatever affects them gives him jurisdiction. He is bound to try it at the court of his own judgment. At one time this hurt was chiefly theological. Now other social forces run into his pews: war hysteria, the military mind, manipulation and monopoly of, and gambling with, the very life necessities. Even as a private citizen he is bound to take some attitude. His obligation as liberal minister is much greater than this. He is committed by vocation, as other vocations are not, to take note of injustice bearing down on anybody, anywhere. Any such matter is to him religion's own business.

"Do justly" sounds along the centuries. This likely is the only real part of religion. Liberalism's most distinguishing distinction is to call this religion as no other minority man does. The fundamental difficulty now is that this injustice runs into the very livelihood upon which his pews are depending for the new car, house in the better subdivision, membership in the Country Club, a competence for life with a pension. His pews have to have a practical eye out for clients, patients, customers, and voters. All want to get theirs while the conditions for getting last. Whether other people get theirs is of no personal concern, certainly of no "religious" interest. To them it is not for professional religionists to deal with such matters at all. They want their employees to stick to things theological, with definitely religious implications. Other matters are not for ministerial concern.

Many changes have affected the liberal ministry recently. It has become more difficult to keep up the old reputation of being a generally good fellow in the place. This likely comes from both the changed minister and the changed setting. These are some of the factors in the change: the new ecclesiastical grouping of Judaism, Catholicism, and Protestantism, with liberalism excluded; the effort of the new pool to replace the skeptical Deist Founding Fathers with proper Christians; the increasing dependence of the clergy as contract employees without status of their own; the rise of the businessman to complete command; the decreased demand of social service on liberal ministers as it is taken over by the current orthodoxies, theological, economic, political, and social; the rise of social questions up to religious implication that cannot be denied; the rise to power of all the orthodoxies and reactions, leaving all liberalism suspect; the increasing activity of women in making a social rating orthodoxy as ally of men's orthodoxy in business and politics.

In the old grouping, ecclesiastically, liberalism was as respectable and unmilitant as any. It shared the general good feeling. It, too, was a kind of Protestantism only a little worse to both Protestant and Catholic Fundamentalists. The new alignment brings out, what always was known, that liberalism is the real villain. This was announced to the world on the radio with new belligerency on the Catholic Hour. The new reading of American history made democracy dependent upon the combined efforts of Jews, Protestants, and Catholics. The Catholic Hour bore the brunt of the attack. Protestantism and Judaism silently concurred to keep the appearance of a new era of good will. Liberalism was no longer something doing good in its own mistaken way, but something doing harm in its own peculiar way different from the Big Three. The liberal ministry could take this lying down, or defend with counter offensive. Part of the liberal ministers took it one way and part the other. The liberal minister was left in new isolation as about the sole ecclesiastical representative of all kinds of liberalism against all kinds of orthodoxy.

Liberalism had to ask itself again: Where do we go from here? It split on the answer. One group was for heading on as usual, the other for heading back. The reversionary movement said go back to the stage when theology was liberalism's sole interest. It posed the question: What is proper subject matter for the liberal pulpit and for denominational writing? It had to consider what ministerial thought and activity can shelter under the word "religion." Liberalism had used the word to cover almost anything that had to do with life helpfully. This was said to be liberalism's great mistake. It was urged that if religion gets into everything this way, there would not be any of it left in anything. All at once religion for liberals was reinterpreted as being covered by a half dozen words among which are God, Jesus, the Bible, and Immortality. Those running beyond these traditional church interests were said not to be in religious work at all.

The pleasant fiction was revived that the minister has a status of his own and is not an employee. This was blown sky-high when the all-clergy rule was supplanted by the all-lay rule. The clergy status was reduced to contract standing. If one has a status he is not under a contract, and vice versa. Being engaged is the contract stage. This is left when the marriage status is entered. Liberal ministers in this country are at one end of a contract. They are employees with a collective employer. This contract is different from that in creedal churches. In orthodoxy there is a body of belief which defines the range of the pulpit. The agreement is to stay within creedal and Biblical bounds. The liberal lay-clergy contract has no such stipulation or anything like it. There is no accepted thought on any subject or Biblical view to be disseminated. The contract with the liberal pulpit is to the effect that it shall range over the whole field of conviction for the instruction and leading of the pews and the general welfare. That is wide coverage. One may be paying for the discussion of views with which he does not agree. Take away this distinction of the liberal pulpit and there is nothing left except a paid employee speaking a piece for the

pews. This is just an orthodox ministry over again with other material, as definite, substituted for creed and Bible. The lay end of the contract is made up of a varied assortment. At the lay end anyone may slip out from under the contract and anyone may come in. In time only the minister might remain as party to the original contract. For many the church provides their only opportunity to deal first-hand with an employee of their own. It is regarded as one of the great privileges of church membership and usually may be had for a small annual payment.

The lay end of the contract is a shifting body of rebels in various stages of secession from the churches of their ancestors. Generally they are individuals rather than family units. They have seceded from an orthodoxy which conditioned them for life. While they have changed the contents of their minds in part, they are still mentally Catholic, Methodist, Lutheran, or whatever got at them first. Only another orthodoxy, different but as precise, can meet their case. Part are the old liners of the genteel tradition. They are the nicest people with approved connections and few disturbing convictions. They call for the ethical platitudes. Their special need is the expansion of the obvious in the church atmosphere. This lay end has a considerable percent who call for a liberalism that is only a little different. There are the Baptist husband, the Methodist wife, the Lutheran grandmother, all the Catholic in-laws to be considered. This calls for a liberalism that conceals rather than reveals the differences from orthodoxy. It would have liberalism hide out its distinctive best in deference to orthodox spouses, the relatives, the interdenominational marriages and the shocked pastors.

In this lay end of the contract is the businessman at the center of his ring of dependents. Other kinds of men—magician, medicine man, warrior, philosopher, scholar, churchman—have had their day and gone. Each in his day was at the center of his circle of subordinates. These have been replaced by the businessman dealing with gadgets, freight, and credits. Never has the social picture been as much one kind of man. Seldom has the world had as little benefit from all its kinds of men. About the businessman are: engineers, chemists, technicians, doctors, dentists, teachers, faculties, social workers, newspapermen, columnists, and commentators. All are alerted to the faintest whisper of the master voice. The dominant man of our time has a new distinction. For the first time he can implement his position with unlimited power. In the employer end in liberal churches is the businessman into whose scheme of life the free pulpit does not fit any better than does free press, vote, or classroom. A free pulpit is something out of control. The liberal minister, with status of his own, passing independent judgment without reference to the source of his salary check, is beyond the range of the business mind and practice. The challenge to the liberal pulpit is from businessmen here and there in the pews. They are accustomed only to employees doing what they are told. Pulling out the economic base from under the recalcitrant has replaced branding and burning. The net result of all the pressure is the pronouncement that the liberal clergy shall stick to things having only theological and religious implications.

Any mind up to the demands of the liberal ministry is bright enough to know that there is no such thing. Life itself knows no such divisions. The most searching analysis has revealed nothing that is peculiarly "religious." Liberalism does not have enough theology to give scope to its ministers or to justify their existence. This is not a theological age. All theology, both orthodox and liberal, is in the field of speculation beyond proof by any known test. All that liberalism can talk about is a more generous probability in contradistinction to orthodoxy's sure sad tale from revelation. Orthodoxy does have enough inside information to run her pulpits on. Liberalism has no such revelation or inside information of the peculiarly church sort. From the theological angle alone, which now is said to be the only religious angle, liberalism does not have enough to keep her churches going. To confine liberal pulpits to such speculative and dated matter, in a world in the present state, is simply bowing out.

Other clergy always have something to talk about that is the church kind of thing. They can give it, however the world is going. The increasing demand is for a religion that gives respectable standing, whatever the part in the social mess. The only possible way to have this without going into current affairs is for a church to have a separate system of salvation wholly apart from human affairs. Some churches have this. They can give their stuff without embarrassment on the avenue or in the slums. In a world always changing they have something always the same. Liberals have nothing of this sort. The only place for those with this demand to go is to churches whose system of salvation *is* religion, and all of it.

Traditionally, the liberal minister was educated and had cultural interests. He might have social standing. In salary and education he ranked the clergy. He had more church property per pew back of him than the other clergy. The fighting days of the Liberal-Calvinistic era lay behind him. He was affable and would not contradict or hurt his orthodox colleagues. He was a kind of Protestant; if not the best kind, he at least sheltered under the name by sufferance. He joined in the all-clergy local competition to be a good fellow, and had first rating in the luncheon clubs and lodges. He never could quite meet the local demands for soul salvation but made up for it in good works. His philosophy was one of gradual amelioration. He had more time on his hands than other clergy. His kind of saving the world did not have the same emergency haste as it had among orthodox clergy. They had to save some every Sunday or at least once a year. Those in the liberal pews showed no interest in, or anxiety about, being saved. The liberal minister had to turn to other activities. He might develop a new flower or potato, discover a new star or comet. He certainly would do something about the schools, get a fountain for the town, and fix up the public square.

These activities now place definitely in the beginning of the social service era. The liberal clergy were largely instrumental in bringing in social service. At first they manned it. The condition of the "unfortunate classes" at the time was unbelievable. Other clergy did not seem to notice it. They said that their commission ran to "souls" rather than to "cases." Some acquired reputation helping out the social service professionals. This seemed to be as much church work as anything else. The pews were glad enough to have their minister so engaged. It gave them community rating. Their minister might get the local medal for community work. At least it kept him from getting into trouble on controversial issues. A few did wander farther afield but it was not the thing to do. The other clergy soon got into social service as social Christianity got under way.

The demand for soul-saving became less and less pressing. There were not enough good works for the social workers themselves and all their volunteer help. The social service demand on the liberal minister became less and less with the orthodox clergy crowding in to find something to justify *their* existence.

Always emerging around the edges was something else more disturbing. It took the name: social questions. Social service was kept to name the effort of gathering up the pieces and dealing with them helpfully. It was not its part to inquire why they fell in ever-increasing number in this admittedly richest and most Christian land. It was asked seriously for the first time why so many failed to come into their American heritage. It came out that the general welfare had never reached beyond 50 per cent and the definitely disinherited amounted to about one-third. This posed a question for all clergy and especially for the liberal kind. The church had the language at least of weighing all human conduct. Church control being what it was, the clergy did not take up social questions as they had social service. Social questions proved too basically devastating for even the liberal clergy who theoretically always were moving into new territory in quest of some new thing. Most of the work on social questions had to be done outside the church altogether. Churches did have their rebel groups that functioned on the side in social action. They met separately on the side at the time of their church conference to the great embarrassment of the main body. Assurance always was given that the whole church was not like that.

The liberal minister is affected more than others by the increasing standardization of thought down to the level of the federated orthodoxies and reactions. The liberal minister always represents the nonconformities. Increasingly, large operators in all fields find any kind of nonconformity an inconvenience and a nuisance. The stock in trade of the liberal pulpit always was off-normal. The new effort on a large scale is to make it off-color. Liberalism no longer is just another opinion taking its chance on its merits. It has become damaged goods. Stocking it at all has moral connotations. To be caught with it at all implies guilt. Other clergy have no such difficulty. Their pulpit subject matter is sacrosanct by immemorial practice and protected by religious freedom. Their stuff, at its worst, is always beyond suspicion. Few of the subjects dealt with by the liberal pulpit now escape the charge of atheism, and become still more deadly by being linked with Communism.

Women are large in the church picture. This is the major irony of history. Women were given no part in the church. In practice they *are* the modern church. They make the terms of comfortable admission. No family comes in or remains in that does not pass their committee. It is unnamed, unofficial, but final. Establishing the church connection depends upon Mrs. Doe. After trying out the little Does, likely savagely enough, they will be taken in and feel at home. The young Does will come in on their merit without much concern for their family rating and resident district. The men will take in Mr. Doe and like him. He gets along in the kind of church things that men have. Mrs. Doe has to run the gauntlet of the Sewing Circle and critical inspection after church. Questions are put and have to be answered: "Who is she?", "Where does she buy them?" and "How does she wear them?" If she passes, she is in. If she does not, she joins up with the ladies of ———— Church who seem to like her. The other Does may stay put or be drawn along with Mrs. Doe.

Women's activity is confined very largely to churches. For many it is their only organized connection and form of social expression. Numerically, most of them are amenable to priest and pastor. To be a church woman is glory enough and sufficient scope for their ambition. Above this level of the devout and socially inarticulate are women with social status as their chief interest. The churches are glad to have them around on any terms. The new activities opened by the vote proved uninteresting, uninviting, and in results generally disappointing. No major social evil was changed. Women's activity went into fields that gave quicker results, the churches and the schools. Only a minority went into organizations dealing with economic and political matters. Churches proved most accommodating for their purpose of providing social status for family and children.

The activities of men being what they are, there was great need of an ally to give social and religious standing to them to which their own activities would not entitle them. These activities might list them nearer gambler, gangster, racketeer, monopolist, cartelist and politicial shyster than to the social amenities and the ways of the religionist. Women's activity in the church provides this ally for those in the business and political world where social and religious standing admittedly cannot be had at the present jungle level. Women had the necessary time and their ends justified wide choice of means. This has become a very important part of church work. It is represented that any nice person would connect only with certain churches, varying from place to place. These churches are only mildly theological and never deal with disturbing questions of any sort. The approved technique is ganging up of the women of a few churches against all other churches. Connection with the socially approved churches is made the mark of having arrived, or at least being on the way. This ganging up functions primarily through the church, it being the one organization that anyone can enter and the one easiest to use for one's own purposes whatever they are. This ganging up functions through all the organized life of the city, women's clubs, Social Service, Junior League, Country Club, wherever women get together for any purpose. This activity of women ties in with the business and political forces that run the place. Women's part is to establish a social orthodoxy to go along with the economic and political orthodoxy of men. Women provide the social and religious reputation in return for meal tickets, protections, and exemptions from the lot of women in general. Here is recognized division of function in which the church is called upon to do its part. In this division men do whatever the practical situation demands and meet the church budget. The women make socially acceptable and religious what otherwise would be damned out of the place along with other anti-social forces.

This changed situation leaves the liberal minister very much of a lone ranger. The local distinctions and orchids go more and more to the religious and other orthodoxies. The only way to be in things is not to do the liberal job at all, just blend into the local picture and not let any different coloration show. Orthodoxy is again on the march. Liberalism is called upon again to blast its whole base which has become increasingly vulnerable in the world of knowledge that succeeded the world of speculation.

Albert Einstein: Scientist and Seer

LEO HIRSCH

If we were to take a world poll today, asking: What is the greatest force in the world today?, it is my belief that an overwhelming majority of persons would say: It is atomic energy and the atomic bomb. The objective answer, however, would be that the greatest force in the world today is the power of ideas. Ideas rule and dominate our civilization today. For it was an idea born in the mind of the most brilliant scientist of our time that really brought the possibility of atomic energy into actuality and realization.

Forty years have passed since Einstein first enunciated the principle that mass is not unchangeable, that mass and energy are but different forms of the same basic stuff, that matter can be converted into energy, and, conversely, that energy can be converted into matter. He found the relationship to be such that it requires the conversion of only a very small amount of matter to form a tremendous amount of energy. If that energy could be liberated in a short space of time, the result would be a frightful explosion.

In the fall of 1939, when a second World War was inevitable, Einstein suggested to President Roosevelt the possibility of the atomic bomb. Roosevelt must have had great confidence in Einstein's theory and ability to have poured more than 2 billion dollars into an utterly untried project. Einstein's motive in projecting the atomic bomb was to convince Germany, in particular, that here was a weapon that they could not combat and he thought that this would be the means of preventing the impending World War. His intention was to hold a public demonstration of this cosmic power and invite the representatives of all the nations of the world to witness the preview and its outcome. For it was neither his nor President Roosevelt's intention to first destroy Hiroshima and Nagasaki, and thus coerce the warring nations. He was profoundly impressed that the world presentation of this power, when the atomic bomb was once achieved, would make all the nations realize that we have reached a point where we can no longer afford war. The world is too small, the new atomic power too great.

Einstein realized then as he realizes now that henceforth war means for all of us a ruthless, indiscriminate obliteration. He knows that Hiroshima and Nagasaki are but the initial, tame intimations of what war in the near future will mean.

Who is this man who has added so much to man's knowledge? It is Albert Einstein, the German Jew who has become an American citizen, a great moral leader as well as a seer of science. He escaped the terrors and inquisitions of the Hitler regime that burned his books, confiscated his property, and put a price on his head. Shortly before World War II, he anticipated a bath of blood and fire. He firmly refused to lend himself to the military objectives of Nazism. War to him is a plague spot of civilization that must be abolished with the utmost speed. War seems to him senseless violence and a contemptible, degrading thing that solves nothing. He saw in Fascist totalitarianism a brute attack on civilization and advocated resistance to such an evil force.

He entered the temple of science not for the sake of science herself or because it offered the opportunity to display his particular genius, neither did he enter that temple to secure money returns; he entered so that he could bring more truth of the universe to his fellow men and to enable man to further harness the forces of nature to increase the general welfare. That is why we love him.

What led Einstein to the discovery of relativity? It was the new scientific method and technique which he helped to create — observation, experimentation, generalization, and interim report. The new science walks on two feet — theory and experiment, and continuous progress is made only by the use of both. To Einstein, research is search for more light and truth. He constantly searched for new ideas and examined the validity of those ideas already advanced. When he entered the scientific field, he realized there were certain accepted ideas, concepts, theories of the nineteenth century physicists. Their slogan was: *Ne plus ultra*—"No more beyond." Einstein soon found that beyond that slogan stretched out a vast sea, terrifying in its unimaginable depth. He not only doubted the validity of that slogan but immediately extended the range of his thought to include that unknown sea. He had the courage and audacity of a Columbus and the trained imagination that is able to take the creative leap into the unknown.

From the very start, Einstein was attracted to the ideas of the whole, the universal; and the individual parts only interested him to the extent that they aided in the harmony and synthesis of the whole. The central idea of Einstein's work, namely, the story of the atom, long occupied the minds of philosophers throughout the centuries. He simply coordinated the best in others and added to them his own contribution. The positive contribution of Einstein is this: for the first time in scientific history he established mathematical proofs that gave validity to the conception of relativity and thus opened the door to the release of atomic energy.

The end result of Einstein's thinking leaves the average person bewildered. Not because it is so vague and difficult but because it is as yet so unfamiliar. Of course, one must admit that, unless you are a mathematician and familiar with the intricacies of higher mathematics, you may not grasp the inner core of relativity. Newton's concepts, so familiar to us now, were also incomprehensible to the non-scientific mind when first put forward. Relativity must be grasped slowly, imaginatively, until what is seen only in flashes becomes a positive part of our understanding. Patience, time, and familiarity will confer understanding. Einstein firmly believed that "a new type of thinking is essential if mankind is to survive and move to ever higher levels of living." Einstein's theory has certainly enabled us to climb one rung higher in the ladder of thinking and living.

Einstein has time and again declared that, through his studies of science, he has achieved an unconquerable faith in the spiritual forces operating in the universe and in man; that, wherever he penetrated, he found Law and Order, and therefore he believes that the universe is friendly to man and not the result of chance; that evolution is not a gamble, because, before certain elements of life come to a dead end, there are certain other superior elements so vital that they persist and

carry evolution to ever higher reaches of perfection. While his mathematical equations resulted in the discovery of the tremendous power in the atom, they at the same time resulted in the knowledge that the *human soul* possesses even greater power to recreate the universe. The human soul can only be released and express its great powers in the synthesis of fine human relationships.

It is not a politician, nor a financier, nor a minister of religion, but Einstein who says: "In the light of new knowledge, a world authority and an eventual world state are not just *desirable* in the name of brotherhood, they are *necessary* for survival— otherwise we face disaster."

What is Einstein's religious belief and outlook? It certainly is not dogmatism or religiosity. Are religion and science irreconcilable to him? To the second question, his answer is a definite no. He says, however, that a great deal depends upon what is meant by science and religion. As I interpret Einstein, religious goals to him are beyond science. For him, religion deals primarily with the ethical goals of human relationships. He believes that religious influence depends on its ability to divest itself of superstition, dogmas, and mythology. When religion accomplishes that goal, then religion and science stand on common ground. His attitude toward duty is that it must be in harmony with the good and true and that it must be integrated with the order in the universe.

Einstein has given up the idea of a personal God. What does he give us back to take its place? Confidence in man, in religious faith, and in ethical conduct. Is there anything left in the universe which corresponds with the idea of divinity? Yes, unification of the manifold, grandeur of reason, which in its profoundest aspect is ethical conduct.

The god of Einstein is a composite of faith in a spiritual universe, grandeur of reason, and ethical conduct. Is it possible to build a religion on this concept? I would designate it as an Ethical Humanism. Its priests must become teachers of reason and ethics, and help to develop man's spiritual resources. The function of its prophets is to be exemplars of the ethical ideal and teachers of a living, acting righteousness. Such a religion will be beyond all selfish ambitions. Such a religion must be in search of what is enduring in life. Does theology endure? Does speculation endure? Much more enduring are mercy, justice, and humility. When these are ignored, everything cracks up. Judaism, Mohammedanism, and Christianity all seem to be cracking up in Palestine. As the world is today, with its undeveloped human nature, humanity itself is cracking up. Mercy, pity, peace, and love all pray for the emergence of a New World, a better world, with man as its child and core, integrating himself with the spiritual forces in the universe. All of which is to say that the universe and its inhabitant, man, have a purpose, a purpose that far transcends anything that we humans as yet know or can understand or believe.

The requirements of Einstein's religion are: (1) Rise above dogmatism and ceremonialism. (2) Search for what is enduring and eternal. (3) Let man build a community and a social order in which these values are dominant.

In Honor of Abraham Lincoln

ALFRED STIERNOTTE

Every country has its own national heroes. England may speak of her Cromwell, Shakespeare, William Pitt, Milton, Wellington, Gladstone, and perhaps Churchill. Canada may speak of Papineau and McKenzie who by their struggle for freedom brought about the rebellion of 1837, which finally led to Confederation; or of George Brown and Sir John A. MacDonald reaching a deadlock in their policies and then sacrificing their partisan opinions to cement the foundations of Canadian confederation.

But there are times when national heroes break the bounds of their own nation, of their own culture. There are times when they achieve a greatness which transcends the limitations of their country, and by the strength of their peculiar genius, they are able to raise the souls of weary generations, not only in their nation, but in other nations as well. Such men, though born in one nation, are not the possession of that nation alone. They are summit characters, they represent the height of the human spirit, they belong to the whole of mankind.

Such a man was Abraham Lincoln. He did not rise from the great and mighty of this earth. He perpetuates the saga of all those great men born in humble circumstances, who have made their way in the world in spite of these humble surroundings, in spite of all obstacles. Lincoln was born in a log cabin in Kentucky in 1809. He was poor enough to suit any democrat of any nation. He had the barest rudiments of learning. He educated himself by reading many English classics, including the Bible, Shakespeare, and Aesop's Fables. By all standards, he was a man of the people. He lived with them, knew their trials, knew their daily work, knew their hopes and fears, knew the still sad music of humanity. In the words of Edwin Markham:

> The color of the ground was in him, the red earth;
> The smell and smack of elemental things;
> The rectitude and patience of the cliff;
> The good-will of the rain that loves all leaves;
> The friendly welcome of the wayside well;
> The courage of the bird that dares the sea;
> The gladness of the wind that shakes the corn;
> The pity of the snow that hides all scars;
> The secrecy of streams that make their way
> Beneath the mountain to the rifted rock.
> Sprung from the West,
> The strength of virgin forests braced his mind,
> The hush of spacious prairies stilled his soul.
> He built the rail-pile as he built the state,
> Pouring his splendid strength through every blow,
> The conscience of him testing every stroke,
> To make his deed the measure of a man.

Is it any wonder that this man of the people has had a profound impact not only upon his nation, but upon other nations as well? Is it any wonder that the heroic quality of his soul has generated plays and films in which he is portrayed? There is a play about Lincoln by John Drinkwater. There is a film in which Raymond

Massey was able to reach the nobility and simplicity of Lincoln. I am told that there are even phonograph records portraying the last sad years of his life, at the time when he was trying to bring reconciliation to a nation torn in twain by a Civil War. Such is the majesty of the man that he will never cease to be a source of inspiration to all branches of literature and art.

There was always a robust rusticity about him coming from his daily contact with elemental things. Fame and power never took away from him his belief in the common people, his great love for humanity, his mercy and gentleness for those in suffering.

We see him in his early years as a rail-splitter, with his gaunt and bony frame wielding tremendous blows to the work in hand. Then we see him an obscure lawyer, and a Whig member of the Illinois legislature. There was then no sign of his future greatness. As he approached the age of fifty, he was little known except as a local politician in Illinois. Then a tremendous issue arose, an issue tearing the country apart between North and South, an issue which thrust Lincoln into the limelight of public office, and carried him to the highest position in the land.

This terrible issue was, as you know, the slavery question. The Northern states were opposed to slavery, while the Southern states were for it. As states were added to the Union, the question arose as to whether these states would be free states or slave-owning states. If you were to look at a map of the United States just before the Civil War you would see in New England and around the Great Lakes a small area of free states. But all around them, extending to the South, and to the West, and to the North were slave-owning states.

In his famous debates with Douglas, Lincoln made his memorable speeches, and the following words have come down to challenge us in our own day, as they were a challenge in his:

> A house divided against itself cannot stand. I believe this government cannot endure permanently, half slave and half free. I do not expect the Union to be dissolved. I do not expect the house to fall—but I do expect it will cease to be divided. It will become all one thing, or all the other.

How true these words are! And the house of which Lincoln spoke may be anything. It may be a society, a party, a church; and it may be the whole wide world. This world of ours, in this day and age, cannot remain half slave and half free. Let us resolve that the whole world will become free, and will no longer remain half slave and half free.

Lincoln attempted to settle the issue between North and South by peaceful means. He was not an extreme abolitionist like Garrison. He was willing to temporize. But when the Republican Party carried him to the White House, and he became the leader of the nation, the issue was thrust upon him, and he had no recourse but war. He knew all the tragedy of this conflict between brothers of one nation. He endured all the sufferings which such a civil war always entails. But out of the tragedy of this Civil War, there came things of beauty and power.

The New England literary men were inclined to be pedantic. To them, Lincoln was a mere illiterate son of the plains and the mountains, an obscure figure not deserving even their haughty glances. Walt Whitman was later to suffer the same treatment at the hands of that supercilious critic, Stedman. But in spite of all the erudition and the cloistered learning of these New England poets, and in spite of all their sneers at Lincoln, they could never produce a gem like the Gettysburg address, which will last as long as the English language is spoken on this earth. On this battlefield, Lincoln was able to compress into a few simple words the beauty and the tragedy of the Civil War.

In his second inaugural address, as the war was drawing to a close, he spoke these words: "With malice toward none . . . let us strive on to finish the work we are in . . . to do all which may achieve and cherish a just and a lasting peace, among ourselves, and with all nations." What generosity and mercy are implied in his words: "With malice toward none"! All of us. we may be sure, at one time or another, would claim to live according to the title of that remarkable book by Margaret Halsey: "with malice towards some." But to say, as Lincoln did: "With malice toward none—with charity for all," this is to reach the heights of the spirit which few men ever scale.

Lincoln was continuing this work of mercy, he was preparing for a peace of reconciliation, when on April 15th, 1865, he was foully murdered by John Wilkes Booth. And thus came the end of that great, gaunt, gigantic figure, incarnating in itself so much of the virtues of the common people. But the impact of Lincoln's personality did not come to an end. The fact of his death threw light on his life. It threw the admiration and adoration of the world on Abraham Lincoln.

Walt Whitman cried his soul out in many of his poems and writings, as he bemoaned the loss of his captain, Lincoln. Walt Whitman and Abraham Lincoln were made from the same mold. They were men of the people, with the same instinctive faith in the courage and the nobility of the people. They were free from all the subtlety of pedantic intellectuals. The middle class intellectuals think that they will lead the people. They think that the working people are a vast, inchoate, unthinking mass, requiring their special leadership and ministration to achieve their goals. Not so with Lincoln and Walt Whitman. They knew the intrinsic falsity of pedantic intellectualism. They had a profound faith in the potentialities of the common people. Out of the struggles and trials of the common people, arise great literature, and great art; arise men who are able to symbolize, to dramatize in their person, the conflicts and tragedies of millions.

Such a man was Lincoln. And this is how Whitman speaks of his death:

> I repeat it—the grand deaths of the race—the dramatic deaths of every nationality—are its most important inheritance-value, in some respect beyond its literature and art. Is not here indeed the point underlying all tragedy? the famous pieces of the Grecian masters—and all masters? Why, if the old Greeks had had this man, what trilogies of plays—what epics—would have been made out of him! . . . When centuries hence, . . . the leading historians and dramatists seek for some personage, some special event, incisive enough to mark with deepest cut, and mnemonize, this turbulent nineteenth century of ours,—something to close that gorgeous procession of European feudalism, with all its pomp and caste-prejudices—something to identify with terrible identification, by far the greatest revolutionary step in the history of the United States—the absolute extirpation and erasure of slavery from the States—those historians will seek in vain for any point to serve more thoroughly their purpose, than Abraham Lincoln's death.
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> Dear to the Muse—thrice dear to Nationality—to the whole human race—precious to this Union—precious to Democracy—unspeakably and forever precious—their first great Martyr Chief.

Yes, Lincoln is dear to nationality, but he is dear to the whole human race. There is beauty and glory in

his life. There is beauty and glory in his death. There is beauty and glory in his face. His face is deeply-lined, marked with the furrows born out of long travail and suffering. There is an elusive quality about his face, which you can never quite grasp. The eyes have a strange depth and sadness, as if they reflected the trials, not only of his own time but of all time. His face is, at first sight, very ugly, and yet the deep lines and furrows, and the gentleness of the eyes, reveal a strange hidden beauty. No portrait has ever been able to capture the full meaning of Lincoln's face. There is some hidden quality, some hidden greatness which we can never fully reach. There are many pictures of Lincoln. But the quality of his soul is too noble to be ever reproduced by any one of them.

Lincoln's secretary, John G. Nicolay, explained most eloquently why Lincoln's hidden quality of soul could never be caught by a picture:

> Graphic art was powerless before a face that moved a thousand delicate gradations of line and contour, light and shade, sparkle of the eye, and curve of the lip, in the long gamut of expression from grave to gay, and back again from the rollicking jollity of laughter to that serious, far-away look that with prophetic intuition beheld the awful panorama of war, and heard the cry of oppression and suffering. There are many pictures of Lincoln; there is no portrait of him.

A Message to Youth

AURELIO RAS
(Translated from the Spanish by John H. Hershey)

Man has never possessed so many possibilities of wealth and material goods as now. But never has misery and pain been so universal as in our time. Science and technique offer us the means for eliminating hunger. But millions of human beings lack sufficient nourishment.

The relations between men and of man with things have invisible threads which, crossing and intercrossing without ceasing, form the pattern of our life. Wars break these threads, and the most urgent task is to tie them. Cruelty, hatred, and above all, stupidity, impede or at least make difficult the return to normalcy. But we know that the reëstablishment of economic and social relations is the question of our time. The pressures of the moment certainly gain our attention. But underlying these very disturbing problems are more profound ones which cannot be neglected.

During the last fifty years there have been more conquests in the realms of science and technique than in all the previous history of humanity. But the progress of medicine, the conveniences produced by modern industry, and the unlimited perspectives of scientific investigations cannot give us full satisfaction. We utilize their results and they inspire us with legitimate sentiments of pride and hope. But we have not found the meaning of life in science or technique. We have the impression that men, families, and entire peoples have been better and happier than we, without their knowing electricity, the automobile, the airplane, or antiseptic.

A journalist writes that he visited a huge factory in the United States where wages are the highest in the world and the days are the shortest. Sometime afterward he visited a factory in China where the wages are the lowest in the world and the days are the longest. He was surprised, the journalist says, to compare the tense and anxious faces of the workers in the United States with the calm and smiling faces of the Chinese workers.

It would be absurd to conclude from these observations that we should do away with electricity, automobiles, airplanes, and antiseptic, or that we should decrease wages and lengthen the working day. The lesson to be deduced from these facts is this: There is something independent of the partial and transitory moments of our being; something that embraces the unity of our personality. And this essential something is not in our science or technique.

Culture is a unity which is founded on a society's sense of the world and life. From this sense there germinate, like branches from the same trunk, myths, social institutions, customs, arts. This unity is manifest in an organic manner which gives form and harmony to the partial activities of that society.

Numerous cultures have existed with this profound unity. But now in all the civilized world and orders of life, we see nothing take the place of unity but discrepancies and incoherencies. The increasing eagerness for the exotic and the extravagant shows quite clearly the absence of a vital pattern. The unity of culture is destroyed.

It has been sought to reëstablish this unity by means of force. But the unity of culture is organic, and it is futile to attempt to impose it from the outside. Any cultural unity which is based on violence and maintained by external pressure is artificial and must break up finally.

The unerring instincts of the animals induce them to follow faithfully the habits of their progenitors, and to repeat the same act on similar occasions. But man doubts, vacillates, tries, and makes mistakes. Our eagerness to progress is stimulated by the awareness of our ignorance. Perplexity and the facility for making mistakes are the spurs which have made peoples progress and which have created history.

"What should we do?" Tolstoy once asked. Confusion arises from the vast number and disparity of the answers to this question.

Everywhere many panaceas of salvation are proclaimed. New theories are formulated and new schools are established. Soon, however, each school divides into schisms.

Whoever meditates seriously about the path that youth should take is filled with confused thoughts. To cultivate one's own garden; to consecrate one's self to science or art; to dedicate one's self to an occupation or profession; or to fight against alcoholism, cancer, or white slavery is praiseworthy and profitable. But of how little importance they are before the supreme enigma of man's destiny!

More than a knower or an artisan or a politician, man

is a metaphysical being. He knows that he does not know, and, recognizing his ignorance, he desires that intelligence rule and govern him, whatever may be his previous mistakes.

Let us note the common, daily act of the official who presents a letter at a bank and takes bills in return, that is, other signs of credit. How many ideas, concepts, judgments, prejudices, and restrained imaginations have been accumulated in this very trivial act! We are metaphysical, as M. Jourdain has said, without our knowing it.

Only man, among all the beings that inhabit the earth, buys, contracts, and obligates himself, all of which have metaphysical suppositions and postulates as their bases. Morality, law, and juridical, political, and economic institutions originate from these contracts and obligations. Further, as a result of the play of basic ideas and of the vicissitudes of practical life, men make history and have history.

While the wild animals live now as they have lived for ages, man has changed his manner of eating, dressing, housing, speaking, and thinking. The organization of the family, the forms of society, and, finally, human habits and customs have been modified throughout history.

Why have we been ashamed of these metaphysical aptitudes and activities which distinguish us essentially from the animal?

The animal accepts the world and life as they are presented to it. But man, thousands of years ago, began to suspect that reality does not coincide exactly with its appearances.

The ancient philosophy of India reached the conclusion that the world is a mere illusion of our senses, a pure fantasmagoria, the veil of Maya.

Plato advanced to a new stage. The empirical world, he says, is only an obscure and ephemeral reflection of eternal, immutable, and perfect forms. Scientific investigations corroborate the truth that the world is very different from that which is revealed to our bodily senses. We see that the sun rises in the east and sets in the west. But we know that we ourselves are moving because of the rotation of the earth. Physics shows us that the stones which serve as the base of a building are not, as they seem, solid and rigid, but are a microcosmos in which atoms whirl as in a dance.

The truth is therefore relative. The word "relative" should not be taken in opposition to the absolute, but in its direct meaning; the truth is rather a relation between the subject and the object. The truth depends, at one and the same time, on the observer, on what is observed, and on the environment. Thus the relation produced has in each moment a specific, concrete, and certain validity.

Proceeding another step, biology shows us that each species of animal constructs an external, surrounding world which corresponds to its inner structure. Of the infinite possibilities and ways of perceiving things, some are recognized by each species which translates them in accordance with its peculiar sensibility, that is, adapts the exterior world to its own organic life. Each animal lives thus in a world which is peculiarly its own. And at the same time, each animal forms part of the surrounding world of other species.

In the light of these theories, we see that Plato's construction is not a static scheme, like the plan of a building, but a process which develops in time. It has impulse, tone, rhythm, and modulation. Life is a melody, interrupted frequently by dissonances which become integrated in a higher harmony.

Life corresponds, thus, to a pattern which, to portray by a rough image, is not a plane but a musical score.

We confront two kinds of truth. One is logical, that is, of an analytical character. The other kind is aesthetic, that is, of a constructive and synthetic character.

I use the word "aesthetic" in a twofold sense: the etymological, as used by Kant, which signifies sensation, sensibility, perception of the sensible world; and the modern meaning of delight in the beautiful.

Plato banished the poets from his Republic. He thus rejected aesthetic and biological truth in order to give exclusive monopoly to logical and mathematical truth. For him, geometry is the archetype of all truth.

Nietzsche wavers tragically between both kinds of truth. At times he exalts the probity and exactness of scientific truth, and values man by the quality and quantity of truths which he can discover. But at other times he revolts against the truth that weakens vital forces, and he seeks refuge in art. He also writes of the useful errors for living, of the effective superiority of the irrational, and of the dangers of the intelligence.

But are there really two antagonistic truths, the logical on the one hand, and the biological, on the other? Or are they two different aspects of one and the same truth?

Man lives within his surrounding world as does any other animal within its own realm. But there is this difference: the animal lives united to his world without intending to withdraw from it, while man has been attempting for thousands of years to modify and enlarge his world, and struggles to break the frame of space and time which encloses him.

Man has lacked confidence in the reality of the world, and has sought to find out what lies behind it. He has increased the radius of action of his bodily senses by means of the telescope, the microscope, the spectroscope, and the very delicate methods of measurement. He has classified the waves which we perceive directly as light or sound; discovered those waves which we perceive only by means of special instruments; sought other waves, such as cosmic rays; and finally dreamed of those waves which up to now are unknown.

Many truths which have been discovered recently have not as yet become familiar to us. Millions of persons still imagine that the sun revolves around the earth, and that the stars which we behold are placed in a semispheric plane.

Investigations of the logical, that is, the scientific order, progress much faster than aesthetic, that is, biological constructions. Scientific truth is only an integrating factor of the supreme truth: the biological. But it is certain that constructive truth is backward compared to analytical truth.

Our economic and spiritual life is nourished by society. Even the most isolated recluse, whether voluntary or forced, lives with the psychical treasures which he has received during his previous living in society. Conversely, the results of the good or evil activities of the individual revert to society.

Thus for man the social environment is the most immediate and vital of his realities. The individual is converted into a person as a consequence of his association with his fellow men. By means of the innu-

merable limitations and repressions of our instincts, which society imposes on us, we receive the gift of personality.

To be served by society and at the same time to serve it constitutes the most natural function of man. The individual grows old to the extent that he loses his formative capacity for living in symbiosis with his environment.

Thus when a person submerges himself in a work which interests him thoroughly, and transforms his energies into action, he arrives at the moment when he feels the completeness of his existence. It is of little importance whether the activity be physical, economic, aesthetic, emotional, or intellectual. Study, reflection, meditation are likewise forms of action, and perhaps the most concretely human.

But this feeling of the completeness of one's existence is transitory if the labor that is done is not incorporated in an enduring and vital work and if it has no fruitful result. As long as the individual is disconnected from society, he is no more than an atom, a monad. But when he is part of an organism, when he integrates himself into a melodious whole, then he is no longer a monad. When man finds natural satisfaction in the expansion of his energies, he feels free from obstructions, and thus obtains his liberty.

For the first time in the world the various peoples are becoming part of a single and mighty organism, thanks to the radio and aviation. Humanity is no longer an abstract word, but a real and effective entity. The destinies of all men are united, since we are all voyaging on the same ship.

It is thus possible for men to extend the radius of their services from their own social environment to all humanity.

All of us are not able to serve society in exactly the same manner. There are those who serve by the mere example of their physical or moral perfection. But all can collaborate in the service of society. He who may not be an architect may be a bricklayer, and he who cannot be a bricklayer can be a laborer. But only within the human can we find the fullness of our personality.

The grotesque idea of humanity as an idol and the consecration of it as a cult, is far from my thinking. Humanity is, in essence, a task. And this task requires effort, heroism, order, and harmony.

It is certain that inventions and discoveries do not reach their full efficacy in practical life until they are transformed into a routine, until we use them mechanically and subconsciously. The scientist and the technician, specialists though they be, having knowledge of scientific laws, use the telephone without bearing in mind its laws, and causes, just as any lay person does. But the fact that nearly the whole of our life is lived at the margin of science, and in great part, at the margin of consciousness, does not invalidate the fundamental principle that the intrinsic nature of man consists in his being rational and intelligent.

We all serve ourselves with fire. It is brought to us by a mythical Prometheus who desires to help men and to offer an example of his zeal and love for humanity.

We pursue the bold and magnificent adventure which the symbolical Prometheus initiated: the adventure of creating a new world, a metacosmos.

We have reached the moment of disequilibrium between the amplification of our external environment and the rigidity of our internal structure. There is no harmony between our mathematical and logical world, and our aesthetic, that is, sensible, artistic, and biological world. That which satisfies our intelligence leaves our heart cold, and that which satisfies our heart is looked upon with disdain by our intelligence.

In this time of anguish, I venture to address the youth who are proud to belong to the race of Prometheus; to those who do not vacillate in continuing the adventure which Prometheus began; to those who do not fear the risks which menace those who, for their great love of mankind, intend to bring celestial treasures to the earth.

What direction has humanity followed up to now? To overcome time and space; to construct a new world; to modify correlatively the inner structure of man, so that a new man will correspond to a new world.

To be in the service of humanity, in this supreme adventure, means the cultivation of those specific human qualities which differentiate us from the animals: namely, intelligence, practical and militant goodness, the sense of justice, and our psychical faculties and activities.

The touchstone in morality, economics, and politics will be that which is of constructive and creative value. We shall reject all that lessens or diminishes the material and spiritual productivity of man, all that obstructs or retards the courageous march of humanity toward a new world and a new man.

Our sense of justice does not turn to the past, like Lot's wife, but looks toward the future. It intends to prepare for the season of the fruits of tomorrow, rather than to impose rancorous judgments on events that cannot be remedied. Morality and right must be dynamic, without which the old spirit of punitive vengeance hinders, with sterile repressions, the productive fruitfulness of generations.

We are men. Nothing human is alien to us. Consciously, deliberately, and firmly we desire to take up the torch of Prometheus.

Train Stop

I pass the corners of a slow gray town
Where crumpled papers blow in whirling dust,
With smoke from Temple Chimneys drifting down
Upon the slaves who bend to earn the crust
That keeps them toiling at their shining looms.
We pass the slow gray town, in dull gray night,
And wonder what these people are in rooms—
I see the answer under one street light—
A girl is standing, staring at my train
With awful hunger in her shadowed eyes—
A white half moment in a half-lit rain,
That art could never wholly dramatize.
A girl is lost in monochromes of gray
Who might be singing gaily on her way. . .

MANFRED A. CARTER.

The Ties That Bind

KENNETH L. PATTON

Late one night I came into the house, long after the rest of the family had gone to bed. I was struck with one of those spells of uneasiness such as sometimes come over one in the middle of the night. Sleep is a fearful thing, so closely resembling death, and sometimes we are driven to reassure ourselves that the fragile process of life has not somehow halted quietly in sleep. So I went into the children's room and placed my hand against their faces lightly so as not to awaken them.

As I bent over the youngest's bed, the sleeping child of a sudden was not lying safely within the warm walls of the room. The frail bed and child were out under the naked sky in the wind and cold. Over them were the stars and the wastes of empty distance; and the unconcerned earth, the uncaring trees and buildings offered no comfort or protection. This child was one tiny living creature, wandering on the back of a little planet through the infinite night. The ties that bound the child to me seemed frail and temporary, as if one were trying to hold a whale with a thread for a leash. The threads were the thin but stubborn flicker of life in each of us, the precarious bonds of family relationship, the uneven and easily shattered understandings of parent and child, the shifting, unstable humanity that could easily disintegrate into war and separate us as wars separate so many parents and children, the ties of sanity and memory, of consciousness.

I knew then, as we often know coldly with reason but seldom feel in full emotional reality, that we are deluded by the seeming substantiality of our houses, our customs, our laws, our ideas. We are but babes in the cosmic woods. Our situation in the universe is similar to that of mountain climbers clinging to jagged and sheer cliffs. Our only safeguard lies in our courage and intelligence, in the experience of our mountain guides, and above all in the ropes that unite the climbers into one unit, so that the others will hold up the one who slips. Our assurance lies in the ties that bind us together. But I also saw that these ties held danger, for sometimes one member of the party in falling jerks the others off the face of the cliff and all plunge together into the abyss. And I remembered the mother, distraught and unbalanced, who took her three children with her in suicide, and national leaders who in their lust for power carry their nations and the world into the pits of warfare.

One day the boys were playing near a stone quarry and saw a mother rabbit with its young. The little family dashed to the edge of the quarry which dropped steeply. The mother rabbit disappeared and the boys easily convinced themselves that she had been killed. They caught two of the babies and brought them home to raise. For awhile they lived in the bath tub; then a box was made for them and they were put on the porch. One day the cover of the box was found pushed back and a cat dashed hurriedly off the porch. One of the boys was sure he saw one of the rabbits in the cat's jaws, and one was surely gone from the box. The cat, which had seemed so domesticated and harmless, was revealed in its true character as a forager of the wild. The city did not seem so tame and safe when baby rabbits were no longer secure from beasts of prey on the front porch of our home. But a few days later the missing bunny was found under a bush at the back of the house, and the city resumed its domestic security. But we had no place to go in for rabbit farming, so the boys were induced after a few weeks to turn the rabbits back to the not-so-tender mercies of mother nature.

That night as I saw my child under the sky, I thought of the two little infants of another animal species who were in full reality out in the cold world. I wondered if they were still alive, if they would survive the winter, for I knew the heavy mortality of wild life; although it sometimes seems that we should turn our attention from the conservation of wild life to the conservation of scarcely less wild human life. The difference in the state of my young and the young of all other creatures seemed not so great after all. I came from the bedside with a new dedication to securing the ties that bind us all together in community, the ties of love, understanding, justice, knowledge and control, freedom and responsibility.

There are two ways of looking upon the state of man in the universe, and both of them have a certain amount of evidence to support them. How we will emphasize one or the other likely depends on our temperament, our outlook. Wisdom would seem to depend on how well we established and related both points of view to somewhat approximate the reality of the human state. In one sense all things in nature seem to be tied to all other things with bonds of likeness and modes of relationship. On the other side all things seem to be individual, separate, and largely unrelated to one another, existing in chaos, in meaningless confusion. Relations between the separate things seem insecure and accidental, chancy. Any set of relationships that men establish, such as family or community organizations, institutions, cultures, systems of law and order, economies, nations, seem wayward and easily broken, and no way near as solidly established as they might appear from common assumption. When these two sides of our state are weighed against each other, it seems of fundamental necessity that we adequately comprehend the nature of the ties that do bind us in some kind of fellowship, so that we can secure our lives against the great areas of disconnection, unreason, and carelessness in the world.

The beliefs of religion have mainly held to the side of the existence of perfect and infinite ties that relate all things in a union of love and ultimate goodness. Over and within the universe is seen a pervading presence, sometimes called natural law, or providence, spirit, omniscience, God, determinism, the absolute, Brahma, love—the titles are legion. The essential idea is that the universe is one, to be redundant, and all things that seem to be individualities and separate are really but members of a larger body; our division is an illusion. If we could see all and know all we would see the whole of which all things are but parts. From this follows the conclusion that all things work together for good within the whole; what seems to us as hurt and evil would seem right if we could see it from the vantage point of the absolute.

It is undoubtedly because I am not the absolute that

the world seems so consistently and pervasively out of joint to me. It is because the ties that bind the parts of the universe together seem to be in general of such a crude and irrational order, so purposeless and inhuman, that I treasure the more those ties which I can find and on which I can depend with some sense of confidence, no matter how that may be conditioned by knowledge of human weakness and error. It is from a multitude of small, nagging disunities that is built the over-all picture of manyness, plurality, individuality. I can find no consistent pattern behind events except on a level that affords me but small comfort, in the baldest terms of chemistry, physics, astronomy, and biology. It is when we get into what we have, with charming egotism, termed the "higher" human values of love, understanding and morality, that man seems to stand alone, with the rest of the universe neutral and unconcerned. The ties in this area are ties that men must make and secure themselves.

A few examples of the small, nagging disunities can give body and particularity to these generalities. One day I went into a drug store and sat down at the counter to get one of those very mild drugs, a coke. The person on the next stool had his back to me, and I turned my back to him and faced the waitress and waited to be served. The two of us sat there for several minutes before we happened to turn toward each other accidentally, to discover that we were well-acquainted. An insignificant, commonplace incident, that those of us inured to the impersonality of city life take as a habitual state of affairs, yet it impressed me as a significant instance of the wayward nature of the ties that bind us together in human fellowship. We could come so close that our shoulders rubbed, and yet we might not have known that we were there together but for an accidental glance. The years preceding in which we had seen each other and talked together many times had established no ties that preoccupation and unconcern might not have abrogated in that instance. We go our separate ways, seldom thinking of each other. Often most rewarding experiences depend upon chance meetings and acquaintances. It is when we realize the chanciness of many of our contacts that we properly evaluate them and exploit them when they occur. We assume a certain opportunistic attitude toward experience, and capitalize on what comes our way.

An even more extreme example occurred once when I was in Chicago for a day. On State Street I met a friend from a town where we had once lived, who was also in the city for only a few hours. No one can convince me that this meeting was fixed in the stars or preordained by mechanistic determinism. It was sheer accident, with no rhyme or reason to it. But nevertheless we took advantage of the meeting to renew our acquaintanceship.

It is because of the unrelated nature of the world, the trackless and unscheduled course of events, that men have invented timetables, clocks, and calendars to enable themselves to meet each other at a certain time and day at a certain place. In practice we realize this, and we take it as a human responsibility to manufacture and service our time pieces, to devise train schedules and keep the trains running on time. The order and convenience is humanly invented and maintained. Interestingly, whenever man has set a timetable for the universe, such as predicting the end of the world, the universe has stubbornly refused to honor the schedule. Our ability to predict the concourse of the stars in no way undermines this judgment, for there we only figure out where the stars are already headed and tell when they will get there. No eclipse has yet occurred at a certain place and time for the convenience of astronomers who wished to observe it; they have to go where it can be seen and take potluck on observational conditions.

The instalibility of the ties that are of human importance was early impressed upon me in another sense. The elderly head of a family we knew slowly became senile. His mind became that of a dull child. Every day he would take the market basket and grocery list and go to the store. He would walk the same way each day, looking before him with a vacant stare, mumbling to himself. Later he became completely incompetent and would walk the streets with his basket, going nowhere, getting nothing. In time he was confined to the house, having to be served in all things. His body stubbornly continued its metabolism, until after years of helplessness he died. The ties that had bound him to his family, the memories, the intelligence and imagination, his usefulness as a father, husband, and provider, all were gone. All that remained were a few lower-order habits, and at the last even these broke down.

Tragic as this is, even more tragic was the experience of another family. The husband and wife were just establishing their home. Their two sons were still toddlers, when one evening the husband announced to his wife that he was Jesus Christ and the salvation of humanity was upon his shoulders. His actions and words indicated that he was dangerous. He was placed in a mental institution, and his wife and sons returned to her home town half the continent away. Most of the time he seems quite rational and harmless, and yearns to be with his family. Occasionally she can afford the trip to see him. But his derangement is permanent and the danger of violence is ever present. She has never remarried, being still in love with him. His sons are now grown, one married. They have never really known their father. Again how fragile are the ties that bind.

Those that claim that there is an order and togetherness which we cannot comprehend do not satisfy me. I ask what evidence they have for the existence of such an order, except their wishfulness for it to be. One, the universe is, as an agglomeration of like stuff, behaving according to predictable chemical and physical laws, so-called, in mutual gravitational relationship. Living creatures are united by the ties of the network of evolution, and their mutual dependence upon each other as sources of food, as hosts and predators.

But beyond that and within that we find unpredictability, division, manyness. Every neutron, proton, mesoton, beatron, photon, and whatever more have been added lately, seem to indicate the parts into which the atom itself can be split. The divorce evil is getting pretty fundamental. Two pieces of evidently stable metal are brought together and there is an atomic explosion, fission, splitting. The fission is as much nature as the forces that powerfully hold the parts of the atom together and make the splitting of it apart so difficult. Addition and division are the simple arithmetic of nature. The one cell divides and becomes two. Human parents mate and produce offspring, a vivid and pertinent word in this context. Every blade of grass divides from every other blade of grass, every leaf from every other leaf. A twig, a slip, is broken from a plant and takes root and becomes a plant itself. Every grain of sand is separate from every other grain of sand, every molecule of water from every

other molecule. Some people look and see a pasture; I see billions of blades of grass, and the pasture too. Some people look and see a forest; I cannot help but see thousands of separate trees and shrubs, and the forest too. They are both true. Some people see a crowd; I see a thousand individual men and women. Some people think of this as a nation; I think of it as one hundred and forty-seven million persons.

Each man is alone, himself. This was vividly illustrated in the last election. We had thought of the people as a set of averages, as trends, as something that could be polled, charted, and predicted. But the people reminded us that they had minds of their own, indecisions, preferences, unpredictability; that they were not a united thing, but were individualities. The one who made his main appeal one for unity they rejected. He seemed to think he had the people in the bag, but they did not stay in the bag. They will never stay in anyone's bag, a philosopher's, a theologian's, a general's, or a politician's. And yet the people proved that they did have ties that bound them together. Their trend toward Socialism, which means togetherness, indicates that men are today more aware of the necessity of interrelationships, dependencies, and mutual responsibilities than ever before. The talk about a planned society, about federal union, about the responsibility of the wider group for the crime and delinquency of its members, the necessity of the state and the nation to assume joint responsibilities for education, housing, health, and all civil services—this means that the ties that bind are being explored, invented, established consciously by mankind. Once we believed the ties were already there and all we had to do was to allow them to work. Now we know that we have to do the knitting and tying together ourselves.

The mentalities of men are still simple and crude affairs. In order to make any sense out of the world and our experience in it, we apply patterns to what we observe. We see little that cannot be fitted into these patterns, or frames of reference as they are called. If something lies outside our experience, if it cannot be classified on the skimpy ledgers of our minds, we ignore it. If it is forced on our attention we usually denounce it as fraud and illusion. It is for this reason that a wide, liberal education is important, for in the enlarging of our experience and understanding, we stretch the boundaries and make more complex the networks of our patterns and frames of reference. We can fit more things into our mental patterns with greater meaning. We leave less out of our judgments and estimations.

In forcing our simple patterns on nature, we have ignored great divergencies and separatenesses, and been deluded by a false sense of oneness and interrelationship. We did not see the world; we saw our idea of the world. We looked at all the many beings, and we saw Being. We looked at the many lives and we saw Life. We had many beautiful experiences and we saw Beauty. We looked at men and we saw Man. The reasons for this are not hard to trace.

Say a ruler wished to think about his subjects. It would be much easier to lump them all together and think about his nation than it would be to try to comprehend the complexity of thousands of distinct individuals, with their differences, complaints, and idiosyncrasies. At best he would come out with an "average man" mythology. If he wished to think about the totality of things, he could much more easily think about the universe, than about the pluriverse, in which every creature and thing stood distinct from all else. Today we have dangerous remnants of this in law and education, where we apply general standards of learning and behavior indiscriminately to greatly various persons with greatly various histories and capabilities, rather than doing the much more complex job of approaching each child as a special educational problem, and each criminal as a special behavior problem.

We are becoming disillusioned of our more primitive simplicities, patterns, and unities. Undoubtedly we are but substituting for them slightly less unsatisfactory patterns. But in that is growth of civilization. A striking example can be seen in the pattern of modern scientific learning, with its tables of elements, its amazingly complex systems of molecular structure, its fabulous mathematical systems, the intricate catalogues of species and sub species, and on and on, all interrelated into a unified science, which in toto gives us an overall pattern which we place upon nature and by which we picture and interpret nature to ourselves. The modern man, because of his more inclusive and diversified mental patterns, sees much more of his world than the primitive man. An interesting research in language growth reveals that not too many centures ago there was only one word for both black and blue. Men had not yet learned to distinguish one from the other. Now we have myriad names for myriad delicate tints and shades. With our color charts we now see more colors. Thus learning and science provide us with the ties by which we can associate the individualities of nature into meaning and understanding, at the same time opening more and more areas of appreciation and observation to ourselves.

As we trace out the ties that do lie between the elements and structures of the universe, probing more and more their limitations and possibilities, we learn more and more the nature of the ties of cause and effect with which non-human nature provides us, and more and more what ties and structures we must invent on the human side of the partnership. Man is but another natural creature, it is true, but he is a particular kind of creature. In one sense he is of nature; in another sense he is apart from nature, as a specialized development of nature itself. He must learn what his human function is in the program of human improvement, the ideal of the good life he has set for himself. We are in a partnership with nature, a partnership in which the non-human nature can afford some materials and processes, and in which the human nature must afford the other. Nature provides the raw materials. Man must provide the engineering, management and production know-how. He must take the wild and domesticate it, the unordered and order it, the irrational and rationalize it, the lawless and fit it to law, the discordant and harmonize it, the purposeless and give it a purpose. He takes the world about him as he finds it and seeks to penetrate its mysteries and to control its workings. He is not content to leave nature as he finds it. If he were, there would be no significance to the emergence of man, and with him intelligence, civilization, and purposefulness. He seeks to know the ways of nature so that he may go on in the course of evolution where non-human nature has left off, to impregnate the universe with meaning, value, and morality where it has not possessed these qualities before. Much that he has done so far, in his barbaric

adolescence, has but blackened and wasted the natural world. Now he must prove that he can create beauty and life instead of destroying it, that he can add to the worthfulness of nature rather than to brutally glut himself upon its treasures and befoul it with his excrement.

Above all, the fate of his own small human family, drifting on this tiny globe in the vasty heavens, depends on his tracing and developing the ties that bind him to his fellow creatures: ties of love, compassion, brotherliness, knowledge, imagination,—human ties. As he rises to maturity, man is slowly beginning to appreciate his own tremendous responsibility in the human venture. Some say that this appreciation amounts to man worshipping himself. This is a gross misunderstanding. The workman does not worship himself when he understands the meaning of his work and applies himself to his appointed task. He is not worshipping himself, he is serving the commonweal.

The opposite is true. In the past man held himself to be the darling of the gods, whom he petulantly besought to serve his many desires, even as a spoiled and silly child clamors for attention and services from the adults. Man has worshipped his gods with a canny purpose, to feather his own human nest. Now he knows that he must build his own nest out of the twigs and grass that nature provides. He need not create the world about him, but he does need to create the ties of human security and brotherliness and understanding without which he will be not only the blind leading the blind, but will have lost hold of the hand of his brother and fellow assistance will cease. Too often do the blind but slaughter the blind.

For a few years we walk together on the small acreage of our planet, our seven-league eyes and minds striding the pathless and endless universe. For so few years the delight and the quest and the grief of living are ours, and so much of our goodness depends on the ties that bind us to one another. These ties we must build with wisdom and devotion if we are to prevail against darkness and death, and garner our few years of fruitfulness in the sunlight of our strength and hope. These are the ancient ties of helpfulness, sympathy, good will, knowledge, peace—ties that men have praised and sought to establish during their brief centuries of religious awakening since the dawn of conscience. These ties can be enlarged and glorified in that creative partnership between nature and man its dreaming offspring, if man can find within himself the tenderness and strength and wisdom that the task demands.

Israel's Dreams

PHILIP SCHUG

The Republic of Israel has been born, and though the struggle for existence is severe it is likely that the Jewish hope for a national homeland has at last been realized.

Some people see this accomplishment as the beginning of the end of Jewish problems. I have read a number of times that Jewish people will now be freed from the terrific pressures for conformity to Jewish patterns of living, and that wherever they are living throughout the world they will find that they can live normally and according to the patterns of others around them.

Frankly, I doubt this very much, for all such predictions are based upon the assumption of rather stable conditions. The Republic of Israel is being born, however, in one of the most difficult and disturbed times that men have ever known. Moreover, it is located in what may prove to be one of the hottest spots on the face of the earth. I suspect that Israel's dreams, like most dreams, have conveniently overlooked many of the difficulties that will have to be faced in waking life. But it is true that if the Republic of Israel can prosper and become a thing of pride and joy it will add much that is of value to the life of the Jew wherever he is.

Let us look first at the history of the Jewish people. It is likely that they became a people during the time of the capture of Palestine by the followers of Moses. There is much so-called history that goes much farther back, but Biblical scholars are certain that most of it is fabricated from folk tales and hero stories. Almost as soon as the Hebrew people captured the land they lost political control, for they in turn were captured by powerful nations on either side of them. First came the Babylonians, Syrians, and Assyrians. Then came the Romans, but the land was still peopled by the Hebrews and continued to be until the dispersions. By 400 A. D. they were probably a minority in Palestine, and at the time of the Crusades they were practically all driven out and scattered abroad. The land deteriorated, for the Arabs who took their place were few and not inclined to agriculture.

In spite of this deterioration, the Jewish people never gave up their desire to return to their "homeland." The Allied victory in World War I gave them their first big chance, for this and other Arab states were wrested from Turkey, and under the League of Nations' direction were slated for national development. The Jews were ultimately to get Palestine—or a part of it. The cruel treatment that they received in Europe during World War II has speeded up the demand for a Jewish National Homeland. Now we have it.

Let us ask ourselves now just what the factors were that led to its development.

The first is probably the tremendous surge toward nationalism that engulfed the entire Western World in the past century. But a second and important factor is the technical superiority of the West. It helped to defeat the Turks, and of even more importance is the fact that it laid the basis for rebuilding the land and developing the industry that is relied upon to support Jewish people in a homeland. Without agricultural science and technical competence this could hardly be done, and, in this connection, it must be remembered that the Jews who go to Palestine are Western people. The largest factor in pushing development of a Jewish national homeland at this time, however, is fear. The Jews are afraid of their Christian brethren—and we must admit that they have every right to be. Their

Christian brethren have just murdered some five million of them, and anti-Semitism is to be found in great force even here in the United States.

Yet I have never been a Zionist. A better solution, in my estimation, is assimilation into the national cultures in which they find themselves. I realize, however, that this is not possible at present; so I rejoice with the Jews in their present happiness. But I must point out that there are many problems that will present themselves—and some of them are capable of destroying once again the happiness of the Jewish people in so far as it is tied to their dreams for Palestine.

For one thing, the entire Middle East is terribly run down and underpopulated. With modern science such as the Jews are using in Palestine it could be rebuilt—indeed, the Arabs are not difficult to teach, and they have increased in Palestine almost as rapidly as the Jews because they have been copying Jewish practices. With the tremendous fuel resources of Arabia and the acceptance of scientific agriculture we are likely to see a very fast growing Middle East in the next fifty years. The Jews will be a small minority between powerful neighbors again just as they were in ancient times. They will be living in the middle of a busy street again as they did then—and it does not take a seer to predict difficulties for them.

Moreover, the Jews are now of the West. The Arabs who hold power are very few and their society is built on old feudal lines. The rich princes are not going to enjoy having their subjects learn how to become independent and productive from the Jews. That is a part of the present Jewish-Arab war, and Arab holy wars are likely to be a part of the future for a long while.

No, things do not look too bright, and one of the worst possible features of the future is that the Christian hatred of the Jew is not likely to lessen. In fact, it may be increased as the problems of the Christian world increase—and it seems that they are doing that. This hatred is based upon our lack of understanding of ourselves, but that does not make it any the less deadly.

The Study Table

Good Literature

A Study of Literature. *By David Daiches. Ithaca: Cornell University Press. 240 pp. $2.75.*

Matthew Arnold. *By Edward K. Brown. Chicago: University of Chicago Press.. 224 pp. $3.00.*

The Case of Ezra Pound. *By Charles Norman. New York: The Bodley Press. 71 pp. $1.50.*

Great Novelists. *By Somerset Maugham. Philadelphia: John C. Winston. 245 pp. $3.00.*

Edwin Arlington Robinson. *By Emery Neff. New York: William Sloane Associates. 286 pp. $3.50.*

Henry David Thoreau. *By Joseph Wood Krutch. New York: William Sloane Associates. 298 pp. $3.50.*

These books deserve a welcome by all American readers. They all deal with different aspects of literary criticism, a science much needed in America today. As Plato long ago ruled out from his *Republic* certain types of literature, so we today consider the "comics" and the crime record of children in our Republic. What is good literature? How can one tell literature from trash? These books answer in candid and authoritative ways.

Daiches' books introduces the general reader to an understanding of literature. Most of the readers of this review have heard his voice as he speaks on literary programs over the radio. The analysis of Milton's *Lycidas* is worth the price of the book. Brown's *Matthew Arnold* gives an excellent idea of one of the greatest of modern literary critics. Arnold's "high seriousness" is needed today. This book is timely as there is a growing interest in all circles in Arnold. In the study of Ezra Pound, Charles Norman has brought in the views of eminent literary authorities. Shall we refuse to read Pound because of his political views? Everybody knows the genial Maugham. In this recent book he has brought together his *Atlantic* articles we all enjoyed. This is a book in keeping with the modern tempo. It supplements the meetings discussing "the great books," extremely popular today. Two members of the Department of English at Columbia University have ushered in the new series, American Men of Letters. Let us hope the remainder of the series will equal the first two. Robinson's life and a critical estimate of his poetry make a thrilling story. America ought not to forget how Theodore Roosevelt, a statesman and man of letters, rescued Robinson and made his poetry possible. Joseph Wood Krutch, lifelong student of Thoreau, has written a remarkable criticism of our great American. As time goes, the reputation of Thoreau increases. He is a constant inspiration of the younger generation, more so today than Emerson. This book is sure to be used as required reading in all courses in American literature. These books, all of them, will prove a healthful tonic to the Republic of men and letters.

C. A. Hawley.

Religion Cannot Escape the Challenge of the Present

Essence of Hinduism. *By Swami Nikhilananda. Boston: The Beacon Press. 118 pp. $1.75.*

The Swami has done a very good job at telescoping the manifold tenets of Hinduism. Nostalgia for his own tradition, however, pushes him beyond mere description into the domain of propaganda. Missionaries from other faiths also prescribe their own religion as the only remedy for all maladies: Economic, political, physical, or psychological. A little less than half the book is somewhat misleadingly called "Faith for Today." Starting with page 34, the author summarizes this faith in eight points.

As usual, materialism comes in for more than its share of chastisement. This is, of course, unavoidable when viewed from the angle of India's ancient and otherworldly asceticism. Saintliness is recommended

as "the thing most needed." "The only sin is attachment and egotism."

Be that as it may, no religion can escape from the challenges of the present by ignoring them. Besides, the process of history cannot be put in reverse. The culture context moulds the religious trend. Today's Occident is the result of the Renaissance, the Reformation, Calvinism, the Industrial Revolution, the French and English Revolutions, etc. In India, on the other hand, these processes of individualism, capitalism, urbanization, machine-ization or democratization were not found in any parallel forms. Therefore, to suggest *rural and renunciatory* remedies of the Upanishadic period (circa 1000 B. C.) for the *technological and acquisitive* Western society of 1949 is to be totally innocent of (1) any changes which have evolved in the last 3,000 years, and (2) the culture contrast between Occident and Orient. Real solutions must be in terms of the problems themselves. Words are not facts, and the poverty of India cannot be solved by more saints!

SUNDER JOSHI.

The Human Venture

THE PAGEANT OF MAN. *By Stanton A. Coblentz. Mill Valley, Cal.: The Wings Press. 318 pp. $1.00.*

This reprint of Mr. Coblentz' epical poem is impressive in the very scope and intention of the author. He has tried to give a cosmic panorama of the human venture, in terms of the human past, the trials and turmoil of the present, and a vision of the future of the race. For even attempting such a heroic task he deserves high commendation. He brings to it a moral seriousness and earnestness that is not too common in modern letters. But other men before him have attempted great sermons on great themes and fallen beneath too large a load.

For instead of casting his work in the language and temper of his own times, Mr. Coblentz' style is Victorian in the worst sense of overly-serious, unhumorous chest-beating. The language is rhetorical, bombastic, and too easily written, falling into outworn rhymes, phrases, and constructions. The language is literary and derived, rather than the colloquial and racy language of the factories and markets of today. Consequently, even though he preaches about the evils of trade and commerce, his words do not walk and live with the verisimilitude of their subject matter. The structure of this very long poem is also stagy, peopled with types and generalizations rather than concrete, specific, flesh-and-blood persons. His philosophy and social criticism, while highly moral and often justified, is as lacking in depth and subtlety, is as easily come by, as his poetic expression. A typical line is: "A clangorous vision throbbed upon my gaze," but somehow the throb is not dynamically conveyed to the reader. He gets only a description of it in Mr. Coblentz.

Our age cries for a prophet who can attempt the epic of our times with a scope as great as *The Pageant of Man* assays. We need an Amos, an Isaiah, but although Mr. Coblentz has prophetic intentions, his proclamations fall short of prophetic glory. We still await the coming of the prophet of a new humanity. *The Pageant of Man* may well be a precursor of his coming.

KENNETH L. PATTON.

Mutual Understanding

RUSSIA AND THE RUSSIANS. *By Edward Crankshaw. New York: The Viking Press. 223 pp. $3.00.*

Edward Crankshaw's book is different from other books that I have read about foreign countries. I think my reading in Oswald Spengler's *Decline of the West* helps me to appreciate it. I may not be wholly correct, but it seems to me that Mr. Crankshaw has a kind of "second sight" or unusual breadth of vision which enables him, like Spengler, to understand people of cultures quite different from our own.

Of course our American social folkways include a considerable range and variety. We have the plantation Negroes, city industrial workers, small farmers, professional people, merchants, artists, actors, religious sectarian zealots, philosophical dreamers, politicians, etc. Perhaps our American culture includes a greater variety than those of France, Germany, or England, which also show considerable heterogeneity.

Our author seems to be trying above all to help us to understand the psychology of the Russian people, which seems to lie rather outside our usual experience. To the extent that he can succeed in presenting a clear picture of Russian mentality to us, and to the extent that we will try to learn about it, to that extent will both the Russians and the Americans benefit.

Maybe someone will also try to help the Russians to understand our American psychology, our complicated pattern of folkways, customs, attitudes, and societal institutions, developed in a very few recent centuries since the Spanish came here seeking gold, the English Puritans seeking religious freedom, and continental Europeans looking for a higher standard of living.

It would be a very profitable investment if both Americans and Russians would spend large amounts of time and effort in learning about each other. *Russia and the Russians* is a fine contribution to this important project.

HERBERT STURGES.

THE FIELD

(*Continued from page 98*)

Julian Huxley, as Director General of the United Nations Educational, Scientific and Cultural Organization, wisely observes of the whole dangerous world situation in our time: "Man cannot exist half illiterate and half literate." How reminiscent of H. G. Wells' celebrated "race between education and catastrophe." Yes, Unesco is keenly awake to the social urgency of our age.

A full year's subscription to *The Unesco Courier,* a paper of real interest to alert people everywhere, is but fifty cents (or an easily-mailed dollar bill for two years), from Unesco House, 19 Avenue Kleber, Paris 16-e, France.

Western Unitarian Conference

RANDALL S. HILTON, Executive Secretary
700 Oakwood Boulevard, Chicago 15, Illinois

GENEVA 1949! AND JOSHI

Dr. Sunder Joshi, Professor and Special Lecturer at the Universities of Indiana and Chicago, will be the morning lecturer at the Lake Geneva Summer Assembly next August. Those who remember his stimulating talks at Conference Point several years ago will be looking forward with anticipation to his return to our Geneva Faculty this year. Joshi will come with a new series of lectures that will be both inspiring and challenging.

GENEVA 1949! THE DATES

August 28 to September 4, 1949, are the dates that have been set for the Geneva Conference. It will be held again this year at College Camp, Wisconsin, on beautiful Lake Geneva. The Conference begins with supper on Sunday, August 28, and ends with the noon dinner on Sunday, September 4. This is the day before Labor Day. Arrangements can be made with College Camp to remain over Labor Day by those who desire to do so. It is anticipated that the rates will not be raised, but will remain the same this year as last year. This is not a promise but a prognostication.

GENEVA 1949! THE BOARD

The Geneva Board met in Chicago, January 10 and 11. A program of exceptional excellence was outlined. As soon as the acceptances have been received, notice will be given as to the personnel of the staff and faculty. For the present it can be announced that Randall S. Hilton is to be the Dean, and Jack Mendelsohn, Jr., Assistant Dean. Also, that Paul Henneges, Director of the American Unitarian Youth, will be the Geneva Youth Director, and Arnold Westwood, Associate Director.

The Youth Planning Council for Geneva met the weekend prior to the Board Meeting. The high quality program they have planned will be of outstanding interest and value to both the high school and college groups.

The members of the Board present for the planning meetings were: Mrs. Randall S. Hilton, Vice-Chairman; Mrs. Bernard Heinrich, Secretary; Mr. Fritz Schaefer, Treasurer; Mrs. Dudley Moore, Detroit; Mrs. Kenneth Casson, Rockford; Rev. Philip Schug, Lincoln; Rev. Jack Mendelsohn, Jr., Rockford; Mr. Clifton Hoffman, Division of Education; Mr. Albert Johnson, Youth Council; and Rev. Randall S. Hilton, Western Unitarian Conference. Rev. Arnold Westwood, Urbana, sat in as Associate Director for Youth. Mr. W. A. Hambly, Chairman, and Mr. J. G. Princell, St. Louis, were unable to attend.

GENEVA 1949! REGISTRATION

Advance registrations will be received by Mrs. Esther Heinrich, Registrar, 629 S. Grove Street, Oak Park, Illinois. The Board set the Registration Fee at $5.00 for all persons three years of age and up; under three, $2.50.

If you have a preference in accommodations, register early! There will be no accommodations in East Camp as the Conference is to occupy the Main Camp this year.

GENEVA PICTURES

Kodachrome slides, 2 x 2 inches, showing scenes from last summer's Geneva Conference are available for distributon. These may be booked through the Western Conference Office. The movies of the 1947 Geneva Conference are also available for those who would like to have them.

UNITED APPEAL

Reports from the United Unitarian Appeal reveal genuine progress. Since so many churches do not put on their Appeal drives until after the first of the year, it is too early to predict the final outcome. The total goal this year is $350,000. Of this amount the churches of the Western Conference are responsible for $32,300. Six thousand three hundred dollars of this amount had been paid in by December thirty-first.

The importance of the Appeal cannot be overestimated. Without the support of the churches the overall work for the advancement of the Movement will suffer. Many of the advantages of this regional and continental program are highly intangible but no church knows just when it may need some tangible aid. It is the combined support of all that really gives strength to each.

Angora, Minnesota, Mrs. Milma Lappala Erkkila, Minister, was the first church from the Western Conference to pay more than its full share. Angora raised approximately 125 per cent of its quota. The Conference itself, as a participating organizaton, is responsible for $400. Three hundred and fifty-nine dollars of this has already been paid into the United Appeal.

Meaningful giving is not what you don't miss, but what you do.

VAN PAASSEN

Pierre Van Paassen, well-known liberal lecturer and Unitarian minister, spoke three times in the Detroit area in January. On Sunday, January 23, he preached at the Detroit church. The Unitarians of Grosse Pointe presented him for a public lecture on the 24th, and the Ann Arbor Unitarians sponsored him on the 25th.

RADIO

According to the Conference records, the following churches or their ministers have regular radio programs:

Cedar Rapids, Iowa
Denver, Colorado
Ft. Wayne, Indiana
Indianapolis, Indiana
Lincoln, Nebraska
Madison, Wisconsin
People's Church, Chicago
Sioux City, Iowa
Toledo, Ohio

Des Moines, Iowa, and Urbana, Illinois, have their church services broadcast one month each year by a local station as a part of an all-churches program.

If these records are not complete, the Conference Office would appreciate knowing about it.

FLORENCE HOWLAND

Attendants at Geneva and occasional visitors at Abraham Lincoln Centre will be saddened to learn that Mrs. Florence M. Howland, mother of Mrs. Randall S. Hilton, died the day after Thanksgiving, in Rochester, New York.

ILLINOIS

Adlai Stevenson, the new Governor of the State of Illinois, although a resident of Libertyville (a suburb of Chicago) is a member of the Unitarian Church of Bloomington, Illinois, his boyhood home. At the Inaugural ceremonies, held January 10th, Rev. Kenneth C. Walker, Minister of the church at Bloomington, gave the invocation. Rev. Robert Richardson, Medford, Massachusetts, and Rev. Randall S. Hilton, Regional Director for the American Unitarian Association, were delegated by the Board of Directors of the Association to convey greetings to the new Governor. Mr. Richardson is a cousin of Governor Stevenson and attended the ceremonies.

HONOR DR. JACK

On Tuesday, January 18th, the Chicago Council Against Racial and Religious Discrimination gave a testimonial reception to Dr. Homer Jack at Roosevelt College in Chicago. Dr. Preston Bradley gave the invocation. Rev. Archibald J. Carey, Chicago minister, lawyer and alderman, gave the address of appreciation. The Council presented Dr. and Mrs. Jack with a television set. Dr. Jack is now the minister of the Evanston Unitarian Church.

CINCINNATI—FIRST CHURCH

Mr. Harry Burns, a prominent layman in the First Church of Cincinnati and a member of the Western Conference Board, reviewed *The Proper Study of Mankind,* by Stuart Chase, at the church on Sunday night, January 9th.

CINCINNATI—ST. JOHN'S CHURCH

The St. John's Unitarian Church, Rev. Julius Krolfifer, minister, voted to purchase a house and grounds in the Clifton Heights area. The house will be usable for many purposes almost immediately. The property is adequate for the erection of the proposed new church building. St. John's is to be congratulated on this forward step. Those who attended the Western Conference Meetings in Cincinnati last May will remember many of the St. John's members who joined with the members of First Church in entertaining the Conference.

W.U.C. ANNUAL MEETINGS

The Western Unitarian Conference will hold its annual meetings at the Peoples' Liberal Church, Sixty-Fifth and Stewart Streets, Chicago, from May 6th to the 8th. The theme of the Conference will be "The Disciplines of Democracy." Dr. Eduard C. Lindeman, noted lecturer and social scientist, will give three addresses and lead discussions on the theme subject. Watch for further announcements. This experiment in group thinking will be well worth your participation.

A.H.A. MEETINGS

The American Humanist Association will hold its annual meetings in Chicago, February 8th and 9th. On Tuesday night, at the Central Y.W.C.A., the members of the Association will hold their business session and have a panel discussion on the program of the Assocation. The Banquet will be held at the Third Unitarian Church on Wednesday evening. Dr. Rudolf Dreikurs will be the speaker.

SERMON SERIES

Two interesting sermon series have been called to our attention. Dr. E. Burdette Backus, of Indianapolis, is presenting the following series on "Religion Round the World":

Religion in India.
Religion in China
Three Kinds of Judaism
Catholic and Protestant Christianity.
American Cults.
Naturalistic Humanism.

Rev. Hurley Begun, of Colorado Springs, is giving a series on the "Five Great Ways of Life," as follows:

The Way of the Epicureans
The Way of the Stoics
The Way of Plato
The Way of Aristotle
The Way of Jesus

DETROIT

Dr. Tracy M. Pullman, minister of The Church of Our Father (Unitarian-Universalist), has been appointed by the Mayor of Detroit to the Mayor's Youth Committee of the City of Detroit. Dr. Pullman also serves on the Detroit Group Project Board.

TOLEDO

The First Unitarian Church of Toledo celebrated the Twenty-Fifth Anniversary of the dedication of their present church building. Dr. Curtis W. Reese, President of the Western Unitarian Conference, participated in the ceremonies. Dr. Reese was present at the dedication services in 1924 while he was Secretary of the Western Conference.

BOOKS

If you do not have these books in your library, you should. Order them from the Western Unitarian Conference: *Abraham Lincoln Autobiography,* $1.50; *The Art of Staying Sane,* by Joseph Barth, $2.00; *God Can Wait,* by Fred Cairns, $1.00; *Hello Man,* by Kenneth Patton, $1.00; *Humanism States Its Case,* by J. A. C. F. Auer, $1.00; *The Meaning of Humanism,* by Curtis W. Reese, $1.00; *Men of Liberty,* by Stephen H. Fritchman, Cloth $1.75, Paper $1.00; *Strange Seed,* by Kenneth Patton, $1.50; *If Thought Be Free,* by E. Burdette Backus, $1.00; *The Sheep and the Goats,* by E. Burdette Backus, $1.00.

INSTALLATIONS

Rev. Max Gaebler was installed as minister at Davenport, Iowa, on December 5, 1948. Dr. Leslie T. Pennington gave the sermon. The church also celebrated its Eightieth Anniversary on this Sunday. Dr. Charles E. Snyder, minister emeritus, participated in both services.

Rev. Raymond Palmer was installed as minister at Hinsdale, Illinois, December 19, 1948. Dr. Frederick May Eliot preached the sermon.

Order your Books through
The Western Unitarian Conference